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S E R M O N,

PREACHED AT THE

Archdeacon's Visitation,

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H A S T I N G S,

M A Y 30th, 1780.

By the Rev. MEREDITH JONES, A. M.

VICAR OF BEXHILL, AND CHAPLAIN TO THE
LORD BISHOP OF CHICHESTER.

PUBLISHED AT THE REQUEST OF THE CLERGY.



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PREACHED AT

St. Andrew's, Westminster

ON SATURDAY

MAY 18 1841

By the Rev. MEREDITH JONES, A.M.

VICAR OF ST. ANDREW'S, WESTMINSTER

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S E R M O N.

ROM. x. 14, 15.

*How shall they hear without a Preacher?
And how shall they preach, except they
be sent?*

IF we examine the History of all the Nations of the World, we shall find, that as they have all acknowledged some superior Powers, to whom their Prayers, and Praises, and Sacrifices were offered; so have they no less constantly had a certain Order of Men amongst them, to administer to them in Things sacred, and to whose Care the Mysteries of their Religion were committed. So that, if either the Antiquity or Universality of the Custom may be deemed a good Argument for the Wisdom of the

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Institution, it is established on the Testimony of a great Multitude of authentic Vouchers.

Indeed, it will be difficult to assign any other Cause for this so general a Practice, than the Necessity, or at least the Expediency, of the Office. For, that all (or, indeed, any) Religion was the Invention of artful Men, ambitious of gaining an Ascendency over the rest of the World, is a Notion too absurd to be allowed. Or, that such Men, taking Advantage of those natural Fears of invisible Powers, which they found already in Possession of the Hearts of all Men, invented this Method of usurping Authority over them, though a Notion somewhat more plausible than the former, is nevertheless utterly destitute of Truth, and in itself very improbable, and therefore cannot easily be allowed. It is difficult to suppose, that Men would have patiently suffered such grievous Impositions, as (it is well known) did often spring from the Abuse of the Priestly Office, had they not acknowledged the Necessity of the Institution. Yet, notwithstanding those Impositions, I believe, no Instance can be produced of any Nation proceeding so far in its
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Resentment, as to abolish the Order: If they did, however, it was soon restored, though perhaps under new Regulations. It is much more probable, therefore, that this Office was established, amongst the Nations of the World, upon a general Opinion of its Utility in Religion; and that the great Abuses, which followed, were no other than a Superstructure, which rested on this Opinion, as on the only Foundation that was able to support them.

And as all Heathen Nations have agreed in this Practice, (for aught we know to the contrary) so, whenever God himself has vouchsafed to give a Religion to Mankind, he has, at the same Time, instituted an Order of Men to teach it, and to perform such Rites and Ceremonies thereof, as his Wisdom thought proper to be appointed; thus confirming the Rectitude of that general Opinion, which had always prevailed in the World.

But in this *enlightened* Age (as some affect to call it) we see no Necessity for any such Institution. *Human Reason* is now become sufficient for all Things; is allowed to be the best Guide in Matters of Religion; and will fully instruct

us

us in our Duty to God and our Neighbour. Consequently we have no Need that any Man should teach us ; we are become wiser than our Teachers, (at least in our own Opinions) and begin to wonder at the Ignorance and Tame-ness of our Forefathers, who could suffer themselves to be wholly guided by others, without daring to think for themselves : And this daring to think for ourselfes, and to publish our Thoughts, for the Conversion of other weak Brethren, we dignify with the Name of *religious Liberty*.

However, if the Assertion be true, that every Man's own Reason is a sufficient Guide for him in Matters of Religion, it will be impossible to vindicate the Wisdom of God in appointing Ministers and Teachers for the Edification of his Church ; nay, even in revealing his Will to us at all : For, in that Case, there could be no Need either of a Teacher, or a Revelation.

My present Design is briefly to enquire into the Merits of this Cause, in order to shew, that there is great Occasion for both.

It is not to be doubted, that our Reason would have taught us the Duties of
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Religion, had it continued pure, as it was given by our Creator to our first Parents. For it is easy to suppose, that, as the Human Understanding then remained uninfluenced by corrupt Passions and Prejudices, it was capable of seeing Things much more clearly, than now it is. Add to this, that Religion itself was also a Subject of far less difficult Investigation. For, except the Observance of the Moral Law, (which was the same then as now) it consisted in Obedience to only one positive Command, and in rendering Praises to God for the Blessings of Creation and Preservation.

But when Sin was introduced into the World, Reason became weaker, and Religion, of Necessity, more intricate in itself. For, over and above the Duties of Morality, the Method of obtaining Pardon, in Case of Transgression, remained to be discovered. Now, our Reason is so far from being able to discover this Method, that it cannot certainly inform us, whether it be fitting for God to forgive Sin at all. How, indeed, should it? Here is no Ground, whereon to rest our Foot. We may, indeed, discover, that God is *just*, and *wise*, and *powerful*, and *holy*, and *good*, and

and these in the highest Degree ; but it is impossible to infer from any of these Attributes, that he will pardon the Transgressors of his Laws ; the contrary rather is to be inferred. *Mercy rejoiceth against Judgment, (i. e. against Justice)* says St. James ; and whoever attempts, without the Assistance of Revelation, to prove, that God is *merciful*, does something very like attempting to prove, that he is not *just*. The very Definition of MERCY is, “ A Remission of Punishment (in Part, at least) where Punishment is due.” And what is this, in all Human Appearance, but a Violation of Justice. I grant, that, in the Gospel, the Mercy of God shines forth in the greatest Splendor ; but so, I aver, doth also his Justice ; and that this very Gospel declares, God would not have been just in forgiving Sin, if he had not set forth *Jesus* to be a Propitiation for it through Faith in his Blood. (See Rom. iii. 25, and 26.) And who, without this Revelation, could have thought it possible, to find out a Way of remitting the Punishment to the Offenders, without the Violation of Justice ? Easy as this may appear to any great modern Genius, St. Peter tells us, it was a Mystery to the Angels. Here

Here then our Reason makes a full Stop; nor can it proceed a Step farther without the Help of a Revelation from God to inform us, that he will forgive Sins, and upon what Conditions. But if Nothing more than this be revealed, our Reason will be again at a Stand. From such a partial Revelation as this, we cannot infer, that a Sinner, who performs the Conditions, shall be rewarded: The utmost we can infer, is, that he shall not be in a worse Condition than he would have been in, had he never sinned.

But suppose even this to be revealed likewise, yet if the Precepts of the Moral Law be not revealed together with it, it is much to be questioned (considering the present State of Man's Understanding) whether many of them would not escape our Enquiries. Nor is this so great a Paradox, as at first Sight it may appear: For it ought to be remembered, that there is a wide Difference between the Ability to invent a Law, and the Ability to see the Reasonableness of it when invented: And it is by no Means a good Inference, that because a Man is capable of judging rightly concerning the

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Propriety of any Moral Duty, he has therefore Wit enough to be the Inventor of it. How many Inventions are there now in the World, and those of very great Use to Mankind, which required much less Expence of Thought for their Discovery, than some of the Moral Duties?---which yet the World was ignorant of for many Ages, and is still so in many Parts of it. Nor can it be doubted, that there are many Things equally easy of Invention, and would be of equal Use to the World, which have not even yet been thought on; although these Inventions have not the Perverseness of a *corrupt Will* to contend with, before they can be brought to Light. Though our Understandings, therefore, cannot refuse their Assent to the Moral Law, and to acknowledge, that the Precepts of it are holy, and just, and good, whenever our Passions will give us Leave to consider them attentively; yet, had the Invention of them been left to Mankind, it may be truly said, that our Systems of Morality would have fallen very far short of that Perfection, which is to be found in the Ethics of the Gospel.

For a Proof of this Conclusion, we
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may appeal to the Writings of the most famous Men of Antiquity, who lived before the Publication of the Gospel; in which we shall find Nothing fit to be compared with that one Sermon of our Saviour's on the Mount, either for the Purity or Extent of the Duties there enjoined. And, truly, as to the greatest Part of those excellent Precepts, they seem to have been scarcely thought on before, at least by those who were his Hearers.

But, what I have just now said, I am ready to retract. For if every Man were to take his own Reason for his only Guide, the Case would be infinitely worse; and, instead of having imperfect Systems of Morality, we should have none at all; the Laws of the Community would be the Limits of most Mens Virtue; nor would the Generality of Mankind think themselves under any Obligation to guard their Hearts against Envy, Covetousness, Intemperance, Pride, Prodigality, Hatred, Ingratitude, or any other Vice, which Human Laws do not reach, whensoever it happened to suit with their Disposition; and much less to practise any one Branch of Charity, unless it brought its Re-

ward with it: Every one would think himself at Liberty to follow the corrupt Desires of his own Heart, (in Cases where the Fear of temporal Punishment doth not restrain him) and the same Desires would, in most Cases, warp his Understanding to tally with his Conduct. Thus there would be as many Rules of Practice, as there are Men; every one would be the Framers of his own System; and what delicate Systems they would be, I leave to the Understanding of any reasonable Man to conceive.

Since *Human Reason*, then, would be utterly unable, though it were now in its greatest Perfection, to find out a Method of reconciling a Sinner to God; and, in its present degenerate State, is very unequal to the Task of settling the Duties of Morality, it cannot be a sufficient Guide in the momentous Concerns of Religion, without the Help of a Revelation from God. Surely, it is great Presumption in any one to affirm of himself, that he is sufficient for these Things. *Be not wise in your own Conceits*, is one Moral Precept, which hath not yet been discovered (at least not applied) by every one, who thinketh in
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this Manner of himself. Perhaps it may be impossible for even the wisest Man to fix the exact Boundaries between the Things which are, and those which are not, discoverable by the Human Understanding: But whoever confidently attributeth much more, or much less, to it, than it can really perform, plainly shews, that he hath but little Acquaintance with it. And the Misfortune is, that the less Knowledge a Man hath, the less capable he is of seeing his Ignorance, and the more liable to be puffed up in his own Conceit; it being as true of this Gift of God, as it was of the Manna, which he gave to his People in the Wilderness, that he, who gathereth much, always finds he hath *Nothing over*; and that he, who gathereth but little, finds he hath *no Lack*. Humility is the first Lesson, which every Man should learn; but it is in a more especial Manner necessary for him, who shall undertake to criticise upon the Ordinances of God; lest, through the Darkness and Vanity of his own foolish Heart, he be tempted to impeach the Wisdom of his Maker.

But granting that some few Men, by the mere Strength of their natural Faculties,
might

might be able to discover the Whole of their moral Duty; this Discovery would be of very little Use to any but themselves: For the Bulk of Mankind, whose Understandings are of an inferior Order, would yet stand in Need of a Teacher. Unless, indeed, it be supposed, that God will require no more of any Man, than according to the Knowledge actually attained by his own Abilities; than which, however, there cannot well be a more absurd Supposition, since it overthrows the very Cause, which it is brought to establish. For why is *Human Reason* so extolled as a Guide to our Actions, when, if this be the Case, Ignorance is far preferable? Then happiest is he, who knoweth least of his Duty; and such a one may, in Justice, expect to fare better at the Day of Judgment, than the Man of Knowledge. For on Supposition that they are both equal Sinners, the former, who knew not his Lord's Will, ought to be beaten with fewer Stripes, than the latter, who knew it, but did it not. In short, it is altogether necessary for the Bulk of Mankind, that they should have some Teacher or other: And whether the Man of Reason and Knowledge would undertake

undertake the Office of instructing his ignorant Neighbours, God knoweth; that his Pride might prompt him to it, is not difficult to conceive; but whether, or no, he would think it his Duty, is a Question, which must be left with himself for an Answer.

However, supposing the best; where is the Authority, that is necessary for enforcing his Doctrine? For mere Reasoning and Exhortation will never do the Business. He, that thinks they will, betrays great Ignorance of Mankind. From the Accounts we have of the first Propagation of the Gospel, it appears, that Reasoning, and Exhortation, joined with the Power of working Miracles, were not more than sufficient for that Purpose.

The Necessity of a Revelation, therefore, would not be vacated, though we should grant it possible for some few Men of great Abilities to discover the Whole of their Duty. And moreover I say, that if *every* Man were thus qualified, yet would it not follow, that the World hath no Need of any farther Instruction in the Will of God.

This will be evident, if we consider, that there is a wide Difference between
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the bare Knowledge of our Duty, and the Practice of it; and that the latter (under the present degenerate State of Mankind) is by no Means the natural Consequence of the former. In order to make it so, it is necessary, that Men should be informed of the exceeding great Rewards and Punishments, which God will render to every Man, according as his Works have been good or evil. Nor is this all; they must likewise have this Truth so frequently and effectually pressed Home to them, that it may be, in a Manner, constantly before their Eyes: Otherwise, as woeful Experience testifieth, it will lose the greatest Part of its proper Efficacy.

It is an Instance, therefore, of the greatest Wisdom and Goodness in God, that he hath revealed these his Purposes to the World; and, having revealed them, hath taken Care, that it should not be left to every Man's Humour, whether he will think of them, or not, by appointing an Order of Men both for the Instruction of the ignorant, and the Admonition even of the Men of Knowledge.

One principal End to be answered by Religion is the Reformation of the
World

World; and History will inform us, that there hath always been Wickedness enough in it to vindicate the Wisdom of God, in appointing Ministers and Teachers for the Furtherance of Religion, and stopping (in some Degree, at least) the Progress of Vice. And since a long Catalogue might be produced (which would take me up more Time to repeat, than can well be spared at present) of Sins, which are every Day committed, even in this *enlightened Age*; we may infer, that there is even now some Occasion for this Order of Men; and that the Age, though too wise to stand in Need of *Teachers*, hath at least as great Occasion for *Remembrancers*, as any that went before it.

But here the Moralist is ready to object to these Motives to Obedience, and consequently to the Necessity for Teachers or Monitors, by saying, that “The natural Beauty of Virtue alone is a Motive sufficiently powerful to induce the Practice of it.”

It may be answered, that this is neither a *sufficient* Motive, nor a *good* one. It is not sufficient, because it obligeth no Man to be virtuous *in secret*; nor to abstain from any one Sin, though *in public*, that brings with it greater Profit

or Pleasure, than the Beauty of Virtue affords, in the Opinion of the Man who commits that Sin. It is not a good one, because he, that is virtuous on no other, is only virtuous *to be seen of Men*; and this can be the Effect of Nothing else, than either *Self-Interest*, which is the Love of the World crept into an hypocritical Heart; or *Vanity*, which is Pride got into an empty Head.

It is not in the least to be wondered at, that the Man, who thinks he hath no Need of a Revelation to teach him, should at the same Time think the Beauty of Virtue a most powerful Motive to the Practice of it. For both these Opinions may spring from one common Root; and the same Vanity, which inspires him with so high an Esteem for his own Abilities, will also render him extremely covetous of the Praise of Men. It is an old Saying, that "Virtue is its own Reward;" and, truly, in this Case it had Need be so, or there will be none at all for it; God having expressly promised, that *He* will never reward such Virtue as this, (see Matt. vi. 1, 2, 5, 16) and with very good Reason, since it hath not one Grain of the Love of him, or our Neighbour, in its Composition.

It is worth our while to remark here,
what

what an excellent Guide our modern Unbelievers have had in, what they call, their *Reason*; which has thus led them to mistake a *Vice* for a Handmaid to *Virtue*. Stronger Evidence can scarcely be required to shew, what great Need there is of a *Teacher* for these Men, whatever there may be for the more rational Part of Mankind.

The Beauty of Virtue, therefore, can never answer the End proposed: And, indeed, Nothing less than a firm Belief of the momentous Truths of the Gospel, joined with the Assistance of the Holy Spirit of God, is sufficient to make Men truly and sincerely virtuous. And every one, who is so, will be so far from boasting of his Abilities or his Virtues, that he will not fail to stretch forth his Hands unto Heaven, to implore the Mercy of God upon his Sins and Infirmities; and with all Humility to pray, that He, who is of purer Eyes, than to behold Iniquity, would be graciously pleased to turn them to the Merits of his blessed Son, and accept the Sincerity of an unprofitable Servant.

But to pursue my Subject farther.--- I suppose we may safely take it for granted, "That all Men are Sinners." The Consequence is, that for the Satisfac-

faction of *Justice*, it is absolutely necessary, that all Men be punished, unless a sufficient Ransom be paid, to exempt them from Punishment. Thus far our own Reason teaches us: And the *Christian Revelation* informs us, that such Ransom hath, in Fact, been paid for all Men by the Sufferings of the Son of God; but that the Benefits thereof are depending upon certain Conditions, *viz.* every one who believeth therein, repenteth of his Sins, is baptized, and to the best of his Power endeavoureth after Holiness, shall be entitled to a Pardon for his Sins, and rewarded with eternal Happiness in another Life. On the contrary, he that believeth not, but rejecteth this gracious Offer, shall bring the Guilt of all his Sins upon his own Head, and suffer the Vengeance of eternal Fire, for having trodden under Foot the Price of his Redemption.

Now, these Things it was impossible for the Reason of Man, or even of Angels, to discover, before they were revealed; because they depended for their Existence purely on the arbitrary Will and Pleasure of God. And since this is the Method, which his Wisdom thought fit to pitch upon, for opening unto us the Way to Reconciliation and Happiness

ness; it became necessary, to that End, that it should be revealed to us: Although, indeed, the Purpose would have been sure on God's Part without such Revelation; but it could not have been so on our's; because we should have remained ignorant of the Conditions, on which the Pardon is granted. For, as St. Paul argues, *How shall Men call on Him, in whom they have not believed? And how shall they believe in Him, of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach, except they be sent?* So then Faith (which is one Condition of Pardon) cometh by hearing, and hearing by the *Word* (that is, the Revelation) of God. But because it would be unnecessary, when once the Conditions are revealed, to reveal them anew to every succeeding Generation; therefore God hath left the future Edification of his Church to the Care of Men appointed for that Purpose; whose Office it is to inform the *ignorant*, what those Conditions are, on which they may receive a Pardon; to exhort *all* Men to accept of them; and, after Acceptance, to set the Seal to the Covenant, by the Administration of the Sacraments.

From this short Account of the
Christian

Christian Dispensation it appears sufficiently plain, how far there is Occasion both for the Revelation of this Covenant, and also for the Office of Pastors, by whose Ministration the World may be informed, and brought to accept of it. And that even in Christian Countries, where it is already received, there is the same Occasion for this Office, and for the same Purposes; since (besides the Admission of Infants and Converts into the Church by Baptism) there are in all Places many ignorant People to be instructed, many to be exhorted to Repentance, and, upon Repentance, to have their Covenant renewed, by partaking of the Sacrament of the Lord's Supper.

But here again the Moralists objects, that “ since the End of Christ's coming
 “ into the World was to promote the
 “ Practice of Virtue; if this End be
 “ answered by any other Means, what
 “ Need is there of *Christian Faith*, or
 “ *Christian Preachers*? And though
 “ the Virtue, so attained, may not be
 “ absolutely *perfect*; yet it may be as
 “ nearly so as that of Believers: And it
 “ is difficult to suppose, that the Al-
 “ mighty and Merciful Ruler of the
 “ Universe will not pardon the Slips
 “ and Infirmities of his own weak Crea-
 “ tures

“ tures, especially if they ask it of him
 “ with penitent Hearts.”

I have before observed, that Nothing less, than a firm Belief of the Truths of the Gospel, can make Men sincerely virtuous; and a very little Reflection, and Experience of the World, will convince us of the Truth of that Observation. But, for Argument's Sake, we will suppose it otherwise; and that Men may, in Fact, be as virtuous without Christian Faith, as with it.---It is true, the Ends of *Society* would be as well answered in one Case, as the other; for, if its Members be Practisers of Virtue, it is of small Concern to the Community, from what Root that Virtue springs: But, with Regard to the *Judgment of God*, the Case is very different.

This Objection supposes, that the Unbeliever is not so perfectly virtuous, but that he is sometimes guilty of Sin. I ask, then, if God suffer even but one Transgression of his Laws to go unpunished, where is his Justice? Or in what Sense can he be said to govern the World? Are there no Beings, but Men, to be considered in this Case? And might not so ill a Precedent tempt even the Angels of Heaven to transgress? Till Justice be satisfied, the Guilt of Sin

Sin can never be remitted : Nor can Repentance be that Satisfaction, because it is not a Punishment ; nor can it make a Transgression to be no Transgression, though we cause the World to become, in a literal Sense, *a Vale of Tears* ; nor can the Wit of Man invent an Argument to prove, that Repentance, after Disobedience, is equivalent to Obedience. Had it been so, God might have spared his Son those bitter Sufferings, which he underwent for our Redemption. And to say, that there was no Occasion for his suffering, (as there surely was not, if imperfect Virtue and Repentance be sufficient to obtain a Sinner's Pardon from God) is to charge the Almighty very foolishly, to say no worse of it.

The Origin of this Error seems to be from hence : Because in the Gospel Revelation God hath required sincere Repentance, and sincere Endeavours after Moral Perfection, as necessary Conditions of Salvation ; and because He hath promised to accept of these, instead of perfect and sinless Obedience, from all those, who believe in the Sacrifice of his Son Jesus Christ ; the ignorant immediately conclude, that he will accept of these from *all Men*, Believers or Unbelievers

believers. Which Piece of Logic is exactly on a Level with the Eloquence of the vulgar, when they call every Human Creature *a Christian*.

Or perhaps this Error arose from another Error of the *Socinians*, which is very like it; they assert, that God needed no reconciling to Mankind; and give this Reason for their Assertion, “ That
“ he would never have sent Jesus Christ
“ into the World to instruct us, and re-
“ concile us to him, if he had not loved
“ us, before he sent him.” I wonder, who ever doubted of the Benevolence of God towards us, from the very Beginning? But what signifies Benevolence, if it cannot be exerted? And, in our Case, it could not be exerted, consistently with Justice, ’till the Ransom was paid; or promised to be paid by one, who was able to pay it.

The Unbeliever will be judged, at the last Day, by a very different Law from that, by which the Believer shall be judged. The Unbeliever must stand or fall by the *Moral Law*, (or Law of Works) which if he has ever transgressed, though but once in his whole Life, he stands condemned by it; nor will the most hearty Repentance in the least avail to rescue him from the con-

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sequent Punishment: For this Law allows of no such Thing as Repentance after Disobedience; the Voice of this Law is, *Do this and live*; and *Cursed is every one, who continueth not in all Things written herein to do them*: And the Repentance even of the Believer is accepted only on Account of his Faith in the Sacrifice of Christ. This Matter is argued at large by St. Paul, in his Epistles to the Romans and Galatians; and he concludes, that by the Deeds of the Moral Law shall no Flesh be justified in the Sight of God: For it would, indeed, be a Contradiction in Terms, to say, that a Man shall be *justified* by that Law, which he hath *broken*.

On the other Hand, the Believer shall be judged by the Gospel Law (or Law of Liberty); and though he stand condemned by the Law of Works, like the Unbeliever; yet if he perform the Conditions of the Gospel Covenant (and God hath promised the Assistance of his Holy Spirit to enable him so to do) he shall escape the Punishment, and moreover be rewarded with eternal Happiness in the next Life.

This being the true State of the Case, it appears, that to promote the Practice of Virtue was not the only (no nor the chief)

chief) End, for which Christ came into the World. He came to reconcile *Justice* with *Mercy*; he came to redeem those (and those only) who should believe in him, from the extreme *Curse of the Law of Works*, which they have transgressed; provided, they make the best Use of their own Strength, and of that which he inspires to overcome Sin. So that an Unbeliever, though he were as virtuous as the best Christian, that ever lived, would be so far from being on an equal Footing with him at the Judgment Seat of God, that his Reward would be *Death*, and that of the Christian *Life* eternal. Nor is there any Injustice in this Proceeding: For the Unbeliever would have no more Punishment, than he hath deserved; though the Believer would have infinitely less. They are both equally condemned by the Law of Works, but this is the Difference between the two Cases. The Believer escapes the Punishment, because it hath been already inflicted on *Christ, who hath born his Sins in his own Body on the Tree*; and the Unbeliever is consigned over to it; not, indeed, merely because he has transgressed the Law, (for, in that Respect, we suppose him on the same Level with the

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Believer) but because he hath rejected the only Remedy, by which he might have been freed from it.

It must be observed, that I here except the Case of *invincible Ignorance*, (*i. e.* of all those, who never heard of Christ) for, doubtless, God will deal with every Man according to that, which he hath; and not according to that, which he hath not.

The foregoing Objection, therefore, is of no Weight at all, except in that one Case of *invincible Ignorance*, even though we should grant (what is a great Deal too much to be granted) “ that Men may be as virtuous without Christian Faith, as with it.” For since every Man is a Sinner, he must either undergo the Punishment due to his Sins, or be saved from it by his Faith in the Sacrifice of him, who hath already suffered for Sin, even Jesus Christ.

This is the Alternative, and these are the Terms, on which all Mankind now stand with Respect to God. Hence the indispensable Necessity of Christian Faith to Salvation: And if of Faith, then of a Revelation and a Preacher; for *Faith cometh by hearing, and hearing by the Word of God.*

F I N I S.



